1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 A Tibetan Dictionary, by the last author, in the Roman character, has also, I believe, been published.

USE OF PERSIAN.

198 With all these different languages current in the territories it
212 can be understood that in carrying on the Government some difficulties occur through their variety. It is not easy to say whether these difficulties have been increased or lessened by the use for official documents of yet another tongue, one not spoken in any part of those territories either by the commonalty or as the Court language. The official written language is Persian.* Orders given by the Maharaja are written in Persian—character and language. In the British province of the Panjāb the Persian character is employed for writing the Hindostānī language, but here in Jummoo none of the vernaculars are written in that character, the Persian language itself is employed. Under the Maharaja the Government accounts are kept in Persian, and in almost every case that language is the medium of official communication, though it is true that the Dogrī, as will be shown below, is in some cases used.

Though Persian is so commonly written that all who would aspire to an office of any estimation must become familiar with it, yet it is very seldom spoken in Jummoo, only, indeed, when some trader or other traveller from Kābul or from Yārkand comes, unacquainted with our familiar dialects, and makes himself understood with Persian, which is the French of Asia.

This use of Persian for Government writings is to be traced back to the Court of the Delhi Emperors. There Persian had always been the polite, and it remained to the last the official, language; for long had it been the practice of those classes of men who were likely to have a hand in the civil affairs of Government early to acquire Persian, and so, on the formation of Ranjīt Singh's kingdom in the Panjāb, it naturally became the official written language of his Court, although Ranjīt Singh himself was unacquainted with it. Persian still had that position when the British came into the

* Persian is called in India by the names Fārsī and Irānī.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Panjāb, and it held its place for some little time after, until the system was changed to that in use in the North-west Provinces, where the Persian alphabet is used for the Hindostāni dialect—a plan that has evident advantages (since Hindostāni is becoming familiarly spoken by many of the Panjāb people), advantages which would be increased were the writers of Hindostāni to make use of a less elaborate idiom and less recondite words. The adoption of Persian in the Jummoo Court came about from similar causes; but I cannot say whether its use dates from an earlier period or from the time of the connection of the country with Ranjīt Singh's Court.

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WRITTEN CHARACTERS.

Besides the Persian character, which in these territories is hardly ever applied to any but the Persian language, there are three written characters used for the languages here spoken. These are Dogrī, Kashmīrī, and Tibetan. They are all derived from the Devanāgarī or Shāstrī, the character in which Sanskrit is written.

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In its old form the Dogrī alphabet was imperfect and not easy to read either accurately or quickly. For this reason, a few years ago, the Maharaja caused to be invented a modification of it; by this it was brought nearer to Devanāgarī, so near that the system is quite one with that, though the forms are somewhat different. It may be questioned whether it would not have been better to adopt the Devanāgarī alphabet itself, which is known to certain classes all over India; the difference already made is so great as to keep those who have learnt but one of the two Dogrī alphabets from being able to read in the other. However, the subject of what is the best alphabet to make general is a wide one, and must be considered in connection with the question of what dialect is to prevail and what languages are to be generally taught.* The

* With a mixed population of Hindūs and Muhammadans, such as occurs in the Maharaja's country no less than in the British, it is difficult to pitch upon an alphabet likely to be willingly adopted by people of both religions. All those alphabets which are founded on Devanāgarī are disliked by the Muhammadans as being the vehicle by which Hindū idolatry is taught. Hindūs often fear to have their sons taught

[563]

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV1

212 New Dogrī is used for the petitions that are read before the Maharaja; for this purpose it has replaced Persian, in which petitions were written when I first came to Jummoo; but it has not generally displaced either Persian or the Old Dogrī. The Old Dogrī character is made use of only for writing the Dogrī language; it is allowed in certain official documents, as in reports from officers of the army, who are of a class by whom Persian is hardly ever acquired; also many accounts are kept in duplicate —in Persian and Dogrī; the accountants of one class are considered a check on the others, a continuous side-by-side system of audit being thus carried out.

[563] Chibhālī is an unwritten dialect. This is accounted for by the reason that the Chibhālīs, being Muhammadans, will not learn the use of the Dogrī character, in which their own dialect might be written, but, if they learn anything, learn Persian, both writing and language; and the Persian writing does not well fit, and has never been used, for these dialects. But since for a knowledge of the Persian alphabet and language an amount of time must be spent beyond what most of the people can afford, the Chibhālīs are far more illiterate than their Hindū neighbours the Dogrās.

None of the Pahārī dialects are written. Kashmīrī is written, but seldom only. There is, as before said, an alphabet fitted to it, founded on the Devanāgarī, but this is almost entirely disused; Kashmīrī is sometimes, but not I think often, written in the Persian character; Kashmīrīs of any education—whether they be Mussulmān or Hindū—are sure to know the Persian lan-

[563] to know Persian, since with the alphabet and language the children are sure to acquire something of the tone of its literature, which may give them a tendency towards Muhammadanism. In my opinion, the best cure, in the present state of both British India and the Maharaja's territories, is to be found in the adoption of the Roman character for whatever languages are used. It has been proved to be very applicable to all the Hindī dialects and to the Persian and Arabic words that are found in Hindostānī. It is quicker to write than the Devanāgarī, and better to read than the Persian, and it can much more easily be put in type than either. And it is not so essentially "Christian" as to hurt the susceptibilities of people of the other faiths.

I may here draw attention to a paper on the subject of the applicability of the Roman alphabet to the languages of India which I read before the Society of Arts. It will be found in the Journal of that Society for February 19, 1875.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

guage, and they seem to prefer communicating in writing by that medium. 212

None of the Dárd dialects are ever written.

Of the people who speak Tibetan, the Baltis are without an alphabet by which to write their own language. For reasons exactly parallel to those explained as affecting the Chibhális, the introduction of Muhammadanism has made the Baltis also more illiterate. The Champás not often learn to write. The Ladákhis, as before told, very commonly are able to write their own language in the Tibetan character well and freely. [1]

These alphabets are used by natives of the country; four have been enumerated, viz. Persian, Dogrí, Kashmírí, and Tibetan. People who come to Jummoo from other parts not uncommonly have some other character which they write, specially applicable probably to the vernacular of their native place. Thus Sikhs from the Panjáb have their Gurmukhí writing, Hindús from the centre of Hindostan will write either in Devanágarí or in some allied form of character, Bangális will have their own Bangálí writing, and so on. I have known, besides the four first mentioned, as many as seven other alphabets in use by people who have settled at Jummoo. 563

[1] [Cf. category 116, p. 253 -- Analyst]

Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 297 subordinate officers, and 1,213 constables, costing about 3·2 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmir. Police duties in the villages are performed by the *chaukidárs*, who are generally Dums in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904-5, only 2,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction. Police.

Central jails are maintained at Jammu and at Srinagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904-5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905-6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srinagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905-6 were Rs. 18,000. Jails.

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,260 were literate. Hindus appear to be much better educated than Muhammadans. In 1900-1 the State maintained 87 schools, attended by 6,197 boys. By 1905-6 the number of State schools had risen to 154, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srinagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srinagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srinagar, teach up to the Shástri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbár to students for prosecuting their studies at colleges at Lahore. Two scholar- Education.

162 to 888 females per thousand males of the total against 881 in 1931. The number of married persons was 17,34,733 and of widowed persons 2,94,402. These included 53 married and 25 widowed children of ages between 0 to 5 years.

(F) Distribution of population according to age.—The distribution of population according to the age-groups shows that the percentage of older people to the total population was a little higher in 1941 than it was in 1931. The increase in the age-group from 35-40 upwards was 13.7 per cent. against an increase of 10.3 per cent. for the whole population. The percentage of population in the age-group of 0-15 was 40.1.

The mean age recorded at the census was 23.83 years for males and 22.66 years for females.

212 **(G) Literacy.**—Below is shown the position of the main communities in the State, excluding Gilgit Agency, as regards literacy :—

Above 5 years of age.

Community.	Persons.	Literates.	Percentage.
Muslims ..	26,15,491	1,10,692	4
Hindus ..	7,08,954	1,06,877	15
Sikhs ..	55,815	17,765	32
Buddhists ..	37,153	1,920	5

The following table shows the progress of literacy from 1921 to 1941 :—

Literate per 1,000.

	1921	1931	1941
State ..	26	41	70
Jammu Province ..	27	49	74
Kashmir Province ..	26	35	70
Frontier District (Excluding Gilgit Agency) ..	19	25	31

659 was deemed enough. The test of literacy was a simple one *viz.* ability to write a letter in any script whatsoever and to read a reply to it. This meant that all persons who could express their day-to-day ideas in writing were to be treated as literates. The old distinction of literate, illiterate and learning was abolished in favour of the above two-fold classification as it was found that the returns of the 'Learning' were vitiated by several factors especially the omission of collegians who were both to enter themselves as 'Learning' and would be included amongst the literate and the inclusion of children who had not long been at school amongst the 'Illiterate'.

252. **Reliability of the Return.**—The simplicity of the question is a sufficient guarantee for the accuracy of the reply. The promptness with which any one when confronted with the question whether he can read and write or not says yes or no according to the facts of the case, shows that it does not involve any confusion regarding the nature of the reply to be given. It does not set one athinking like answering questions regarding principal and subsidiary occupation of the earner or whether one is an earner or a working dependent. It further does not need the help of memory and diving into deep past like the question of age. While one may feel reluctant to own the existence of an infirmity in one's person there is nothing which will deter one from acknowledging oneself as illiterate as illiteracy is not a badge of social inferiority. The statistics of literacy are thus free from dubious entries. It is no doubt true that the parents of precocious boys generally take a pride in getting them registered as literate and a few instances of the kind came to light during my inspection tours but such anomalies are few and far between and do not affect the figures to any noticeable extent. Further on the present occasion in accordance with the instructions of the Census Commissioner for India all literates below the age of 5 were eschewed from the returns which eliminated the sort of error altogether. On the whole, therefore, the figures command confidence and may be taken as accurate.

212 253. **Main Results.**—The total number of literates in the State is 123,885 compared to 72, 228 in 1921 and 64,936 in 1911, but in 1921 and 1911 the Frontier Illaqas were excluded from this table. If we exclude the literates of the Frontier Illaqas from the totals of 1931 literates as well, the figures would fall to 123,386 persons. The increase in the number of literates thus comes to 51,158 compared to 1921 and 58,450 compared to 1911 or 71 and 90 per cent. respectively, which is a proof positive of the State's concern for the welfare of the masses. Literacy is spreading at such a high rate that the corresponding increase in the population dwindles into insignificance and it is clear that the citadel of illiteracy, strong though it looks, is not impregnable and is sure to be blown up some day. It must not be forgotten that the educational growth of the recent years, when His Highness the present Maharaja has been so munificently encouraging it, is not reflected in the returns of 1931 and will influence the statistics of 1941 Census which is most likely to show a phenomenal rise in the ranks of literacy.

The number of literates in the provinces is shown in the margin and is compared to similar statistics for 1921 and 1911. The Jammu Province shows the highest increase *viz.* 95 per cent. compared to 1921 statistics which is highly creditable. The Kashmir Province registers an increase of 45 and 68 per cent. over the figures of 1921 and 1911 Censuses respectively while the Frontier Districts have 41 and 50 per cent. at their credit. Though much remains to be done one cannot help gleeing over the results. The advance of education has to meet with certain positive hinderances which cannot be brushed aside with a stroke of the pen but the torch set ablaze is sure to penetrate even the darkest corners of the State.

Province.	No. of literates in		
	1931	1921	1911
Jammu Province —	72,008	37,481	34,621
Kashmir " —	45,871	31,347	27,100
Frontier Districts excluding Frontier Illaqas —	4,807	3,430	3,210

[Errata: cf. category 116, P. 330 for corrections -- Analyst]

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We may descend from provinces to their components and see which of the districts is marching ahead and which is stagnant or declining in literacy. The marginal statement shows that no district is showing a disinclination towards literacy. The highest increase is revealed by the jagir of Chenani which is followed by the Jagir of Poonch. Amongst districts, Mirpur stands first and is closely followed by the Jammu district. The premier position of Mirpur is probably due to the existence of a large number of traders in the district for whom literacy is a *sine qua non* of existence and well-being while the increase in the case of the Jammu district is due to the inclusion of the figures of the city of Jammu which besides its normal literates was quartering the Government offices when the Census was taken. The Udhampur district has also made a noteworthy advance during the decade. The Kathua district stands at the bottom though 33 per cent. of increase in literacy is not a disappointing fact. The general conclusion to which a bird's eye view of the above figures drives us is that literacy is advancing by leaps and bounds which is a very happy augury for the future as the material and moral progress of a country is interlaced with its educational advance.

District.	No. of literates in 1931	No. of literates in 1921	Percentage of increase
Jammu District ..	28,463	13,834	+106
Kathua " ..	5,930	4,447	+ 33
Udhampur " ..	10,708	5,301	+102
Reasi " ..	4,805	3,282	+ 46
Mirpur " ..	12,716	6,158	+107
Chenani Jagir ..	602	200	+201
Poonch " ..	9,805	4,242	+131
Baramulla District ..	10,101	6,463	+ 56
Srinagar " ..	29,784	21,040	+ 41
Muzaffarabad " ..	5,698	3,944	+ 48
Ladakh " ..	3,457	2,462	+ 40
Gilgit " ..	1,350	958	+ 41
Frontier Illaqas ..	499	Not recorded.	

254. Literacy and Main Religions.—The table in the margin gives comparative statistics of variation in the main power of each religion and its progress in literacy. Every religion shows eagerness for advancement in literacy. The Aryas stand first which proclaims the interest taken by this missionary body in the well-being of its followers. The Muslims beat all others in their awakened love of learning. The Jains, pre-eminently traders by profession, have also made a noteworthy advance. The progress of literacy amongst Christians shows what the missions have done for amelioration of the lot of the lower strata of public life in the country. The Budhists have added only 36 persons to every hundred literate of 1921 which is not to be looked down upon considering the climatic and other difficulties of the isolated Frontier Districts. In all cases literacy has out-stripped growth of population. In the case of the Hindu Brahmanic the strength shows a decline of 4 persons in every hundred of the population while the literates add 56 persons to every hundred which shows that the community is intent on dispelling ignorance from its midst.

Religion.	Total literate in 1931	Total literate in 1921	Percentage of increase.	Percentage of increase in population.
Hindu (Brahmanic) ..	64,015	41,324	+ 56	— 4
" (Arya) ..	4,667	904	+416	+206
Buddhist ..	1,619	1,203	+ 35	+ 3
Jain ..	314	185	+ 70	+ 13
Muslim ..	45,619	24,327	+ 88	+ 12
Sikh ..	6,458	3,968	+ 67	+ 29
Christian ..	885	399	+ 43	+ 39

255. Female Literacy.—For 114,807 male literates there are only 9,078 female literates in the State which means that for every hundred male literates only 8 female literates are to be found. This is not a very bright state of affairs though comparison with 1921 figures reveals an increase of 127 per cent. in the ranks of literate females. The growth of literacy amongst females is hedged

[Errata: read "strength" for "main power"; cf. errata sheet, p. 330, category 11c -- Analyst]

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212 562 round by numerous difficulties. The *Purdah* system is prominent amongst them. It debars the women particularly in the adolescent ages from attending classes. Early marriage is another serious obstacle, for as soon as the girl attains a marriageable age, her nuptial rites have got to be performed which mean a good-bye to her education. The bridegroom's house is not the place from where attendance at a school is possible, for household duties and social customs forbid any such diversion. The *laissez faire* policy in production of children encumbers the newly wedded girl with a child so soon after the marriage that she cannot continue her studies even if she had the inclination and necessary leisure to do so. The children following closely upon the heels of one another provide occupation for her maternal instincts which monopolise her time and energy to the exclusion of everything else. The conservative attitude of the people and their general indifference if not active opposition to the education of females has also to be taken into account. The difficulties in starting girls' schools in rural areas and staffing them efficiently are greater than in the case of boys' schools. All these and several other factors operate against the swift spread of literacy amongst females. The increase registered during the decade is, however, a sign of liberalising of ideas in this respect and shows that old traditions are loosening their hold on the rising generation. His Highness' Government has made the womens' education one of its main concerns and maintains a separate Inspectorate for the purpose. The number of schools has risen many fold and the next Census is most likely to show a brighter record.

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212 **256. Variation in Female Literacy by Provinces.**—The Jammu Province which is bordered by the Punjab, leading to exchange of migrants and consequently importation of liberal ideas prevailing in British India on the subject of female literacy, shows the highest increase in the literacy of females. The Kashmir Province comes second best while the Frontier Districts record an increase of 33 per cent. only which is obviously due to its comparative lack of contact with the more advanced parts of the country. The increases which are likely to rise higher at future Censuses forebode better times.

Province.	Female literates in		Percentage of increase.
	1931	1921	
Jammu Province ..	4,960	2,705	+157
Kashmir	1,941	1,178	+ 65
Frontier Districts (excluding Frontier Illaqas) ..	169	127	+ 33

257. Variation in Female Literacy by Districts.—A comparison of the figures of female literates for 1931 and 1921 gives a sufficient indication of the way the wind is blowing. But for the unfortunate district of Reasi which shows a considerable fall in the figures which is not accountable by any other reason except mistaken enumeration, all districts show an encouraging advance. The district of Kathua takes the lead and is followed by the district of Mirpur. The Jammu district has also an enviable record. All these districts with that of Udhampur have more than trebled the number of their female literates. The Poonch Jagir has doubled them. The other districts have also made notable additions. The district of Gilgit stands at the bottom showing only a 10 per cent. increase. The Baramulla district has also advanced slowly viz., 15 per cent. only. This rate of progress, if maintained, is sure to prove beneficial.

District.	No. of female literates in		Increase or decrease per cent.
	1931	1921	
Jammu District ..	2,980	1,197	+234
Kathua	230	98	+253
Udhampur	484	122	+319
Reasi	207	230	— 62
Mirpur	1,377	294	+340
Chenani Jagir ..	20	203	— —
Poonch	833	286	+192
Baramulla District ..	249	217	+ 15
Srinagar	1,227	995	+ 23
Muzaffarabad	498	372	+ 49
Ladakh	134	77	+ 49
Gilgit	98	89	+ 10
Frontier Illaqas ..	13	Not recorded.	

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258. Literacy by Sex, Religion and Age.—The Subsidiary Table I appended to this chapter gives details of literacy by sex, religion and age-periods. Out of every 1,000 persons enumerated in the State at the time of the final Census only 40 can read and write against 26 of the last Census. Amongst males 70 out of 1,000 are literate while 930 are ignorant of letters. The females are far behind the males in this respect having only 6 literates in a thousand. Literacy is highest in the age-periods 15-20 in the case of males and 10-15 and 15-20 in the case of females. The age-group 20 and over shows a decline in the case of both the sexes probably due to the lapse into illiteracy of adults when surrounded by the sterner duties of life.

Coming to religions the highest proportions are found amongst Europeans and Anglo-Indians who have 810 literates out of 1,000 of the total population. Both the sexes of this community are well advanced, the males having 818 and females 803 literates out of their sex. The Jains occupy the second place with 605 literates per mille of their strength. The male literacy amongst Jains is 802 per mille while female literacy 386, the highest amongst Indian communities. In the case of Jain males the highest proportion of literates is found in the age-group 10-15 while females score highest in 15-20 age-group. The group '20 and over' shows a decline when compared to other groups. The Indian Christians come third with 159 literates per 1,000 of their population. The males have 171 literates while females 143 per mille of their sex. That the Indian Christians occupy such a prominent place bespeaks of the laudable work done by the missionary societies. But for their attempts their literacy would have been unenviably low. The Sikhs occupy the fourth place with 156 literates per mille of the total population of that community. The males have 255 and females 41 literates per mille of their respective sex. The highest proportion is found in the age-group 15-20.

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The Hindus Brahmanic occupy the fifth place and have only 117 literates in a thousand. The males have 201 literates out of a thousand of their sex strength while females have only 19. The age-group 15-20 has the best proportions in their case also.

The Aryas, a part of the Hindus, take the sixth place with only 59 literates per mille of the population. The male literates are 89 while females 23 out of 1,000 of their sex. In female literacy they are superior to the Hindus. The Budhists come seventh having 47 literates in a population of 1,000. The males have 93 literates while females 2 only in 1,000 of their respective population. The Muslims come last with 19 literates in a thousand of the population. Amongst males, literates number 34 in 1,000 while female literacy is on a par with that of the Budhists. To sum up the various religious communities inhabiting the State excepting Europeans and Anglo-Indians and the Jains are, so far as literacy is concerned, backward and have much leeway to make.

259. Literacy by Age, Sex and Locality.—The extent of literacy in the State as a whole has already been discussed in the previous paragraph. Coming to Natural Divisions, the Outer Hills Division is found to contain 116 literates per mille thereby ousting the Sub-montane and Semi-mountainous Tract from the first place which it held in 1921. The latter tract now takes the second place and has 69 literates per mille of the population. The Jhelum Valley Division comes third with 35 persons able to read and write in a population of 1,000. The Indus Valley with 22 literates per 1,000 of the population holds the lowest position. Amongst districts the Jammu district with 90 literates in a thousand of the population takes the lead and the high proportion is due to the inclusion of the city figures in those of the district. The small Jagir of Chenani takes the second place and has 63 literates per 1,000 of the population. The Gilgit district follows Chenani with 50 literates while the Frontier Illaqas come last, having only 9 literates per mille.

In male literacy the Jammu district again shows the best record followed by Chenani Jagir and Kathua district. The Gilgit district has 85 literate males per mille of the male population while Udhampur and Srinagar districts show

212 83 and 81 literates respectively. The condition of female literacy is very precarious, the highest proportion of 22 literates per mille being reported by the Jammu district. The Baramulla, Ladakh and Frontier Illaqas return 1 literate female per mille of the sex population concerned which shows a very dismal state of affairs. The other districts do not show any noteworthy returns.

As regards age-groups, the age-group 15-20 shows the best results for the State as a whole having 89 male and 10 female literates. This holds good for the Sub-montane and Semi-mountainous Tract; the Jammu district, Kathua district, Mirpur district barring Kotli tehsil, Poonch Jagir, the Jhelum Valley Division and Kashmir South districts, all of which show the highest proportions of literacy in the age-group 15-20. The Kotli tehsil of Mirpur district has the highest proportion of literate males in the age-group '20 and over' while female literates are at their best in the age-group '15-20'. The Udhampur and Reasi districts, Chenani Jagir, Kashmir North and Muzaffarabad districts, together with Ladakh, Gilgit and Frontier Illaqas follow suit and exhibit highest proportion of male literates in the age-group '20 and over' while female literacy is at its best in the age-group '15-20'.

260. Literacy by Religion, Sex and Locality.—Subsidiary Table III which contains the statistics discussed in this paragraph deals with the Hindu, Sikh, Budhist and Muslim literacy only. The discussion in this para. therefore, centres round these four religions only. In the State as a whole the Sikhs occupy the topmost position both in male and female literacy, having 210 male literates and 37 female literates in a thousand of the population of each sex. The Hindus come second with 165 males and 16 females. The Budhists take the third place with 83 males and 1 female. The Muslims take the lowest place with regard to male literacy having only 29 male literates per mille of the male population but in female literacy they are superior to the Budhists and relegate them to the last position. In the Sub-montane and Semi-mountainous Tract the literacy of Budhist males is illusory as the number of Budhists enumerated in this district does not represent permanent settlers but immigrants. The Sikhs here again take the lead. In the Outer Hills the position of the various main religions in point of literacy is not disturbed. In the Jhelum Valley Division the Hindus oust the Sikhs from their first position. In the Indus Valley Division the Budhist leave all others behind.

Confining our attention to male literates only we find that in the district of Jammu Sikhs have more literates than Hindus or Muslims. The same is the case in Kathua and Mirpur districts excepting Kotli tehsil where Hindus claim higher literacy than the Sikhs. In all other districts of the Jammu Province the Sikhs hold their own against other communities. The Poonch Jagir is, however, an exception and Hindu literate males have a higher proportion than the Sikhs. In districts of the Kashmir Province the Hindus are invariably more advanced than the Sikhs while in the Frontier Districts excepting Gilgit the Budhists carry the palm. In Gilgit the Hindus show a better record probably because of their limited number in that locality which mainly consists of traders or State servants who are generally literate. In female literacy the Sikhs again show a superior record in Jammu, Kathua, Mirpur (excluding Kotli tehsil), Udhampur, Reasi, Baramulla, Srinagar and Ladakh districts. In other localities Hindus have a better record of literacy excepting Chenani Jagir where Muslim females form the vanguard. The record of Sikh males and females shows what emancipation from social customs and narrow prejudices can do to raise the level of literacy in both the sexes. The backwardness of Muslims is the results of their concentration on the soil which does not permit the agriculturist to devote sufficient time and energy for his personal education or the education of his children. The oft-quoted saying in the State:

"Pari patti gali taratti

Hal vage tukra khage".

(Education brings on ruin. It is by ploughing that bread can be had.)

sums up the attitude of the agriculturist in the matter of education though no doubt the awakening amongst zamindars is rendering the saying obsolete.

1 [Errata: read "result"; cf. errata sheet, p. 330, category 116 -- Analyst]

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261. Variation in Literacy by Age-groups.—In the age-group 0-10 the number of literates in 1921 was 2,075 whereas the corresponding figure for the group 5-10 on the present occasion is 5,573 *i. e.*, more than double of the previous Census. In the next two age-groups the figures recorded at the 1921 Census were 6,435 and 8,221 while those of the 1931 Census are 10,459 and 17,489 respectively. Thus while the age-group 10-15 has registered an increase of more than 50 per cent., the age-group 15-20 has more than doubled its literates. These two age-groups are regarded as most subject to school influence and as such, the progress registered is commendable. The last age-group '20 and over' shows similarly far better results, having 90,364 literates against 55,497 of 1921. The disparity among sexes is reflected in all age-groups. In the age-group 5-10 the proportion of female literates per 1,000 male literates is 232 which shows that roughly for every 5 boys only 2 girls attend school at that age. Between 10-15 when the girl is probably married away or if not married, is subject to restrictions on her movements outside the house, the proportion decreases to 174 per mille of the literate males. In the next age-group 15-20 when the girl is generally a house-wife and has probably got a child the proportion goes down still further to 104. In 20 and over age-group the proportion falls to 56 per mille. In every age-group there is a steady decline and the climax is reached in the last. Unless the social customs of the people undergo a radical change this process will probably continue repeating itself.

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262. Proportion of Female Literates per mille of Male Literates by Age-groups and Religion.—We shall now see whether this is borne out by the various religious communities in their proportions. The table in the margin gives proportion of female literates per mille of male literates in different religious communities inhabiting the State.

Religion.	Proportion of female literates to 1,000 male literates.			
	Age-group.			
	5—10	10—15	15—20	20 & over.
Hindu ..	262	192	108	84
Arya ..	476	362	279	163
Jain ..	1,066	677	480	262
Budhist ..	67	22	11	17
Muslim ..	134	105	64	38
Sikh ..	357	297	221	134
Christian ..	882	867	1,035	879

As will be seen from it the two main religions in the State viz. Hinduism and Islam strictly follow the above order. The Aryas and the Sikhs also move along the same lines. In the case of Jains there is a slight rise in the age-group 15-20 but the fall in the next age-group is disproportionate. The Budhists depart from the routine in the last age-group probably because of the custom prevailing amongst women of turning nuns and taking to monastery life which necessitates acquaintance with letters and as nuns are generally of advanced age, the rise is reasonable. The Christians who represent an exotic religion show a proportion in excess of males in the age-group 15-20 and a very high proportion in the last age-group. The conditions of life in Christian and Indian religious communities are at poles asunder and the high proportion is not consequently to be wondered at. The general conclusion is, therefore, strengthened and not upset by the religious communities.

This table also gives us an interesting picture of the conservatism prevailing in each community with regard to female education. The conservatism of the Budhists is perhaps unreal as facilities for female education in the Frontier Districts are very few. Excluding the Budhists, the Muslims are most averse to giving education to their girls and the Hindus are second to them. The Sikhs send 357 girls to school compared to 1,000 boys of 0-10 age while the Aryas who hold female education and emancipation as one of their cherished objects, send 476 girls to school in that age-group. The Jains beat the rest and have more girls at schools than the boys but their enthusiasm fades in the last age-group. Were it maintained the results would be highly laudable.

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263. Literacy by Caste.—Imperil Table XIV contains statistics of literacy for a few selected castes and proportionate figures based on it are given in Subsidiary Table V of this chapter. In all 22 castes have been dealt with. When we look to absolute figures only without reference to the population of each caste the Kashmiri Muslims show the highest number of literates viz. 21,639 and are followed by the Kashmiri Pandits with 18,915 and Brahmans with 13,326 literates.

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212 The figures against Rajputs (Hindu) 8,127; against Khatris 6,477 and against Muslim Rajputs 4,707 also arrest attention. But absolute figures detached from population of each caste do not give us a proper insight into the measure of literacy prevailing in each caste which the proportionate figures do. The latter reveal quite a different state of affairs. The Khatris take the foremost place in literacy according to proportionate figures. They have 386 literates per 1,000 of their population. The Kashmiri Pandits with 369 literates per mille of the population take the second place. These two communities alone can be treated as somewhat advanced educationally. The rest are still in swaddling clothes. The Hindu Rajputs have 112 literates per mille of their caste population. The literates in remaining castes are below 100 in all cases. The literary Brahman has poor 97 to show while the Sheikh has only 53. The Pathan has 51 and Mangrik 49. The Mughal comes with 32 and is closely followed by the Muslim Rajput with 31. The Kashmiri Muslim comes down to 20 literates per 1,000 of the population while Arains and Baltis have 18 each. The Basith and Hindu Jat have 15 literates each. The Muslim Jat and Shin have 12 each. The Yashkun descends to 10 while Bakarwals and Sansis are on the same footing and have 9 each. The tribal Sansi beats the Hindu Megh and Chamar who have only 8 and 5 literates respectively per mille of their population. Some of the depressed castes amongst Hindus are thus worse off educationally than even the Sansi while in all castes irrespective of the religious fold to which they belong illiteracy is rampant.

If we confine our attention to male literates in each caste the small community of Kashmiri Pandits will be found to be most advanced, having 635 literates with 365 illiterates in a thousand of the population. The Khatris have 552 literates and 448 illiterats in 1,000 of their caste strength. The only other castes in which the number of male literates per mille of the caste strength exceeds even 100 are the Hindu Rajputs and Brahmans who have 185 and 170 literates against 815 and 830 illiterates respectively. The Mangrik has 97 literates and 903 illiterates; the Pathan 80 literates and 920 illiterates, while the Sheikh has 79 literates against 921 illiterates. The remaining castes do not deserve any special notice.

212 562 In female literacy the Khatris alone can be said to be somewhat advanced comparatively speaking. They have 178 literate females in a thousand of their sex. In all other castes females are woefully steeped in illiteracy. The Kashmiri Pandits have 24 literate females, the Sheikh 22 and the Brahmans 21 only. The Rajputs have 16 and the Pathan 13 female literates in 1,000 of their sex. The Basith, the Chamar, the Hindu Jat, the Megh, the Gujjar, the Muslim Jat, the Kashmiri Muslim and the Budhist Mangrik have one literate only. The Balti, the Bakarwal, the Shin, the Yashkun and the Sansi have none at all. Compared to male literates the number of female literates is insignificant which shows that the castes have so far concentrated their efforts on male education only, relegating the females to household drudgery.

212 **204. Variation in Caste Population correlated with variation in Literacy since 1921.**—The statement in the margin gives percentage of variation in the strength of each caste during the decade 1921-1931 and similar percentage in the variation of the number of literates in each caste. The community that has evinced the keenest interest in augmenting its ranks of literates is beyond doubt the Kashmiri Muslim. In population they have added only 70 persons to 100 of their strength but in literacy they have more than quadrupled the number. The Muslim Jat has also done fairly well by adding 115 literates to every 100 literates in the brief space of ten years. The nomadic Gujjar has added 99 while the Muslim Rajput 101. The Yashkun though suffering a decline in the population has added to the number of literates by 83 persons per 100. On the whole

Caste.	Percentage variation.	Percentage variation.
Hindu—		
Brahman ..	— 1·2	+ 69·1
Jat ..	— 9·6	— 16·1
Kashmiri Pandit ..	+ 14·6	+ 31·9
Khatri ..	+ 20·4	+ 47·9
Megh ..	— 11·2	+ 24·7
Rajput ..	+ 22·4	+ 79·1
Muslim—		
Arain ..	— 1·9	— 39·7
Balti ..	— 6·3	+ 1·7
Gujjar ..	+ 1·2	+ 99
Jat ..	+ 19·9	+ 115·5
Kashmiri ..	+ 69·7	+ 279·4
Mughal ..	— 1·2	+ 30·8
Pathan ..	— 6·1	+ 32·7
Rajput ..	+ 1·2	+ 100·9
Yashkun ..	— 71·9	— 82·7
Buddhist—		
Mangrik ..	+ 2·7	+ 30·9

the advance registered by Muslim castes in the sphere of literacy is notable. The only caste that has back slided is the Arain which has lost ground both in population and literacy. The fall in the number of Sheikh literates is counterbalanced by its decrease in population. 212

Amongst Hindu castes the Brahmans and Meghs have made notable progress. The increase in the literacy of Rajputs is not commensurate with the increase in population. The Khatris and the Kashmiri Pandits whom we classed as advanced communities have also improved their position. The Jat is, however, a loser in the decade. Amongst Budhists, the Mangrik's advance in literacy is more than 10 times its growth in numbers. All castes are thus steadily and swiftly marching on the path to enlightenment and the decrease exhibited by the Jats and the Arains will, it is hoped, prove short-lived only.

265. Comparison with 1921.—If we compare the strength of literates in each community for 1921 and 1931 Censuses without reference to the corresponding increase or decrease in the population of each caste we find that the Kashmiri Muslims have scored the highest. The Muslim Jats and Rajputs take the second and third place while the Gujjars come fourth. Then comes the literary Brahman who is followed by the Yashkun. The Megh takes precedence over the Hindu Rajput who is followed by the Mughal. Then comes the Khatri with the Pathan upon his heels and the Kashmiri Pandit and the Mangrik following at a short distance. The Balti is guarding the rear while the Jats, the Arains and the Sheikhs have grown sick of the precipitous climb and have taken to the more agreeable descent downhill. No doubt their weariness with the steep ascent will soon yield to a resolute will to resume the uphill march which though at first dreary is bestrewn with the roses of a happier and fuller life.

266. Literacy in English : Literacy in English by Locality.—Out of a total population of 3,646,243 persons in the State, only 19,469 are literate in English i. e., only 5 persons in a thousand can read and write English or understand it. Extremely low proportion of persons able to use a foreign language is easily understood when we remember that the number of literates in the State stands very low on the whole. In the Jammu Province the literates in English number 7,329 i. e., 4 persons per mille of the population possess a knowledge of the English language. In the Kashmir Province the number of English literates is 11,784 which means 8 English literates per 1,000 of the population while in the isolated Frontier Districts hardly one in 1,000 is English knowing. This being the state of affairs in the bigger units the condition in the districts and tehsils can not be otherwise. We give in the margin the absolute figures of English literates in the districts with their total population to enable the reader to form an idea of the extent of prevalence of English literacy. To find out number of English speaking literates per mille or per 10,000 is a task that looks well nigh fruitless as the proportion in certain localities is extremely low. The highest number of English literates is found in the Srinagar district which includes the figures for the city of Srinagar where Europeans living in the State whether traders or missionaries are mainly concentrated. The Jammu district has also a comparatively high record because of the inclusion of Jammu city figures. In other districts the number is very small and needs hardly any comment. 212 191

Districts.	Total population.	English literates.
Jammu Division	870,940	4,122
Kathua "	181,520	641
Udhampur "	273,908	888
Reasi "	220,010	133
Mirpur "	244,747	670
Chenani Jagir	10,000	26
Poonch "	207,304	670
Kashmir Division	626,824	1,439
Srinagar "	771,542	8,848
Baramulla "	287,447	898
Ladakh Division	126,128	181
Gilgit "	51,000	181
Frontier Illaqas	66,000	14

1/2 [Errata : read "cannot"; cf. errata sheet, p 330, category 11c -- Analyst]

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267. Religion and Literacy in English.—Considered from the point of view of religion English literacy is found to prevail most amongst Christians as it ought to be. The Christians form the only solitary community which barring Indian converts, have English for their mother-tongue. The Indian converts also are attracted by the close affinity of language with religion and in a great measure acquire it. The Jains are ahead of other communities and have 62 English literates in a thousand of their population. The Hindus with 21 come next and are followed by the Sikhs with 13 and the Aryas with 11 literates. The Muslims have only one English literate in a thousand persons of their religion while the Budhists do not have even this consolation. When we turn to the proportion borne by English literates to the total strength of literates in each religion the results are better and happier. The Aryas top the list with 220 English literates per 1,000 of literate population and are followed by the Hindus, Jains, and Sikhs in the descending order, having 204, 118 and 102 respectively. The Muslims show a very good record having 91 English literates per mille of their literate population. The Budhists alone cut a sorry figure having only 5 literates in English for every thousand of their literates in all languages. This leads us to the inference that apart from Christians who form an exception, literacy in English is valued as an investment and only those communities turn to it most who feel the greatest need for it for carrying on their business of life such as service, trade, etc.

Religion.	Total strength.	No. of literates.	Literates in English.	Per mille.	
				Proportion of literates in English to total population.	Proportion of literates in English to total literates.
Hindu (Brahman)..	643,573	64,615	13,169	21	204
Arya ..	22,944	4,887	1,032	11	220
Budhist ..	39,736	1,619	8	Nil.	5
Jain ..	597	314	37	62	118
Muslim ..	2,817,636	45,619	4,168	1	91
Sikh ..	80,662	6,488	980	13	152
Christian ..	2,263	845	390	172	690

268. English Literacy amongst Males by Locality.—Out of the total male population of the State only 113 in 10,000 are literate in English. The proportion is highest in the Outer Hills Division where it is 190 and lowest in the Indus Valley Division where it is 28 only. The Jhelum Valley Division with 159 male literates in English stands second while the Sub-montane and Semi-mountainous Tract has 148 literates in English per 10,000. Amongst districts the highest proportion is found in Srinagar where it is 262 while the Jammu district stands second with 211. English literacy is thus influenced considerably by city figures. The Frontier illaqas have the lowest proportion of 3 per 10,000. The Gilgit district has a considerably high proportion of 94 and acquits itself far more creditably than other districts. The Basohli tehsil of Kathua district has a slightly higher proportion viz. 95. The Reasi district has a poor 14 to show and is beaten by Ladakh with 22. Baramulla and Muzaffarabad have 57 and 55 English literates per 10,000 of the population respectively. The Jagirs of Chenani and Poonch have 48 and 37 respectively, the smaller Jagir beating its bigger sister in this respect. But for the Kotli tehsil of Mirpur district where the proportion is 30 all other units show a figure above 50.

269. Female Literacy in English.—The disparity in literates by sex becomes at once apparent as we turn to the figures of female literates in English. While the proportion of males per 10,000 who can read and write in English is 113 that of females is 6 only. This unmistakeably point out that the females in the State do not hanker after careers and thus have no stimulus to acquire English which serves as a lever to promotion in various Government services. They are neither enterprising traders with foreign connections requiring use of English in their correspondence. The few literates are mainly composed of school teachers, women doctors, nurses and others of the kind. Coming to Natural Divisions we find that their order with regard to female literacy does not deviate from their usual order, the Sub-montane Tract taking the lead and the

Indus Valley coming last. Turning to individual districts we find several where 10,000 females do not have amongst them a single member of their sex literate in English. The Basohli tehsil, Reasi district and Chenani Jagir are cases in point. In several others the proportion is so low as hardly to deserve any attention. In Frontier Illaqas, Muzaffarabad district, Udhampur district, Mirpur district and Poonch Jagir only one female out of 10,000 can read and write in English. In Gilgit the proportion is 6 while in Ladakh and Baramulla 2 only. The Jammu district has the best record of 28 literates in English while Srinagar comes second best with 10 literates. The considerations set forth in the para. on female literacy apply with greater force to literacy in English and account for the very small, almost negligible, proportions found in most of the localities. 212 191

270. English Literacy by Age.—In the age-group 0-10 literacy in English is at its nadir as the acquisition of foreign tongue with ability to use it as a means of correspondence is difficult at this tender age. There are only 658 such cases of precocious geniuses of whom 57 are females. Probably some of them have been entered as literates due to the vanity of parents. The age-group 10-15 contains 1,642 literates in English while the succeeding group 15-20 has 3,901. The last group '20 and over' contains the highest number of 13,268. The absolute figures thus rise higher and higher with a corresponding increase in age but if the proportion borne by the literates to the population of the age-group concerned were taken into account the age-group 15-20 would yield the best results, having 209 male and 10 female literates per 10,000 of the population of their respective sex. In '20 and over' the proportion falls to 130 and 6 respectively while in the initial group it is only 11 and 1. The group 15-20 indeed represents the majority of students in the higher classes who can be expected to command a fair knowledge of English and the higher proportion in this group testifies to the accuracy of the return.

271. English Literacy by Caste.—In this para. it has got to be borne in mind that the proportions of literacy are for persons aged 7 and over as all persons below the age of 7 have been excluded from the Imperial Table XIV from which the proportional figures have been worked. The Kashmiri Pandits hold an enviable position in the State in the matter of English literacy having 1,588 literates per 10,000 of the population. Their males have a much higher proportion *viz.* 2,789. The Kashmiri Pandit is by tradition a Government servant for which the requisite equipment is a knowledge of the English language to which he has turned in a greater measure than any other caste. The Khatris with trade and State service as their main occupation stand second, having 766 literate persons per 10,000 of their population. The proportion of males is 1,255 and of females 151. In female literacy the Khatris surpass even the Kashmiri Pandits. The Rajputs occupy the third place with 130 literates while the Brahmans come fourth with 124. Among Muslims, Sheikhs stand first with 89 literates while Pathans stand second with 54. The literary and trading classes thus possess a higher proportion than the agriculturist and artisan classes. The Hindu Jat and Muslim Yashkun, who follow agriculture, have only 8 and 3 literates respectively in 10,000 of the population of their caste. The Megh, who belongs to the artisan class, has 8 while Arain, who is a grower of vegetables and fruits, has 10 only. The Balti, agriculturist and labourer, has 4 only. The Gujjar, member of the pastoral tribe, has 2 literates per 10,000 of the population. The Muslim Jat has 7 compared to 8 of his Hindu brother. The Kashmiri Muslim who combines several occupations, has 25 only. The Mangrik, who is overwhelmingly agriculturist, has the lowest proportion of one only. The upshot of the whole is that religion has nothing to do with literacy in English while occupation is the determining factor. Several castes have negligible literacy amongst females. The Brahman, the Sheikh, the Kashmiri Pandit and the Khatri are the only castes which have female literacy worthy of some notice. In most others it is worthy of no remarks.

272. Comparison with 1921 Census.—The number of English literates in 1921 was 10,497 comprised of 10,165 males and 332 females. The number of English literates has thus gone up by more than 85 per cent., the number of males having increased by more than 143 per cent. The religious communities have

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212 one and all made a notable advance except the Budhists who show a retrogression. The Hindus (Brahmanic) have advanced by 67 per cent. while the Aryas by 289 per cent., the highest increase exhibited by any religion. The Muslims have added to their English literates by 149 per cent. in the decade while the Sikhs have strengthened their ranks of English literates by 132 per cent. Though absolute figures do not inspire a very sanguine hope the comparative figures reveal the swift speed with which literacy in English is spreading.

Coming to castes it will be seen from the marginal table how each caste is heading towards literacy in English. The Brahmans who had only 35 literates per 10,000 of their caste strength have now 124 *i. e.*, more than three times the strength in 1921. The Jats have raised their proportion from 5 to 8 *i. e.*, 60 per cent. increase has been exhibited in the decade. The Kashmiri Pandits have augmented the ranks of their English literates by nearly 50 per cent. In the presence of Meghs the increase in other communities pales into insignificance. The Balti has quadrupled and the Gujjar doubled his strength in English literacy during the last 10 years. The Mughal and Pathan are not to be ignored similarly. The Muslim Rajputs and the Sheikhs present a very creditable record of progress and so do the Yashkuns. The Budhist Mangriks alone continue stationary. The inevitable conclusion is that English is finding favour with every caste in the State and is likely to maintain and enhance its popularity in the days to come.

Caste.	No. per 10,000 Literate in English.	
	1931	1921
Hindu.		
Brahmans ..	124	35
Jat ..	8	5
Kashmiri Pandit ..	1,588	1,045
Khatri ..	766	636
Megh ..	7	1
Rajput ..	130	73
Muslim.		
Arain ..	10	8
Balti ..	4	1
Gujjar ..	2	1
Jat ..	7	2
Kashmiri ..	25	8
Mughal ..	19	10
Pathan ..	54	21
Rajput ..	23	9
212 Sheikh ..	89	30
Yashkun ..	3	....
Budhist.		
Mangrik ..	1	1

273. **Literacy in Cities.**—The total number of literates in the city of Srinagar is 17,575 out of which 16,480 are males and 1,095 females. The proportion of literates per mille of the total population of the city is 101 being 174 for males and 14 for females. If we exclude population below 5 the proportions would rise to 117 for persons, 198 for males and 16 for females. Amongst Hindus, the proportion of literates works out to 344 while amongst Muslims it dwindles down to 39. The obvious reason is that the Hindus in the city are mostly Kashmiri Pandits or outsiders attracted by the prospects of trade to whom literacy is the one thing needful for conducting their business. The Kashmiri Pandits as already stated have a very high degree of literacy because of the traditions amongst them of following Government service as their calling in life. The Muslims on the other hand are devoted to indigenous arts and crafts which though more paying do not demand literacy as a pre-requisite.

In the Jammu city the number of literates stands at 16,653 of which 13,496 are males and 3,157 females. The proportion per mille of population works out to 431 persons, 578 males and 207 females. The Hindus have 519 literates per mille of their population and the Muslims 248. The Baroda city has 560 male and 213 female literates but the proportion is worked out for ages 5 and over. If we adopt a likewise standard the Jammu city will show a strength of 639 male and 242 female literates per mille of the population. When we remember the fact that the educational efforts of a Government are generally concentrated in cities and urban areas the above figures furnish a very useful index of the activities of the

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State. As regards the lower percentage in the Srinagar city besides the reasons given above it is ascribable to the recent inclusion of several sub-urban areas in the city limits which have tended to affect its results adversely. Of late compulsory education for boys of school-going age has been introduced in the cities and in other notified areas and the far-reaching results of the measure will be reflected in the next Census when the cities will show a still higher proportion.

274. English Literacy in the Cities.—The number of English literates per mille of the literate population is 470 in the city of Srinagar and 187 in that of Jammu. The male literates in English are 485 and 203 while female literates bear a porportion of 250 and 115 per mille of the literate population of their sex in the two cities. The results are better than those found for the State as a whole as they ought to be, due to the location of Ministerial and other offices and a number of educational institutions in these localities.

275. Literacy in Hindi and Urdu.—While in 1921 literacy was recorded in "Urdu, Persian, Arabic, Dogri, Hindi, Bodhi, Gurmukhi and others", on the present occasion the distinction was confined to literates in Hindi and in Urdu only. The number of literates in Hindi is 13,986 which is less than that of literates in English. The number in 1921 was 8,316 and consequently there is an increase of 68·1 per cent. in the strength of the Hindi literates. The largest number of literates in this script is found amongst the Hindus (Brahmanic) and Aryas as is natural. Amongst Budhists only 1 male possesses the ability to read and write in Hindi. The Jains, allied as they are to the Hindus, have also a greater number of literates in Hindi than in Urdu. The Muslims have 58 persons which include 2 females who know the use of Hindi. The Sikhs have 431 such persons including 115 females while amongst Christians 5 persons know the script of which 4 are females.

The literates in Urdu number 56,198 exhibiting an increase of 99·2 per cent. during the past decennium. This high rate of increase is due to the privileged postion that Urdu holds in the State as a court and school language. The knowledge of Urdu is thus essential in most walks of life in the State. That this is so is apparent from the large number of Hindu literates in Urdu who muster 25,291 strong. The Budhists who have only 1 literate in Hindi have 84 literates in Urdu. The Jains have 69 while the Muslims have 26,863 persons owning literacy in Urdu. The Sikhs have 2,090 and the Christians 89. In brief every religious community except the Jains possesses a higher literacy in Urdu than in Hindi.

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276. Educational Institutions.—The number of educational institutions for boys and girls excluding technical schools for boys are given in the margin for the last five decades. The number of institutions has gone up by 86 per cent. during the decade 1921-1931. The increase during the decennium 1911-1921 was over 77 per cent. Compared to 1891 the number has increased by more than 27 times. The number of colleges has remained unaltered, there being one college at Jammu and the other at Srinagar. The number of Secondary schools including aided schools and one unaided school for boys stands at 81, of which 45 are situated in the Jammu Province. The number of Secondary schools for girls is 17 excluding aided Middle schools. The number of Primary schools for boys, both Government and aided, stands at 848, of which 382 are situated in the Jammu Province. The girls have 116 Government Primary schools for them together with 25 aided Middle and Primary schools. The number of Primary schools for girls maintained by the Government in 1921 was 9 only. The present number is thus nearly thirteen times of the 1921 number. The aided Maktabs and Pathshalas for boys number 144, of which 36 lie in the Jammu Province. Similar institutions for girls number 5 only. The number of these indigenous institutions is on the decline as the people realise the futility of sending their children to such institutions and prefer to send them to State schools where

Year.	No. of Institutions.
1931 ..	1,348
1921 ..	670
1911 ..	379
1901 ..	87
1891 ..	48

874 diary, improved syllabus, class libraries and tutorial system. Dramas were staged
875 and lantern lectures arranged. The boyscout movement is flourishing. Teachers' associations have been started. *Panchayat* system has been started in Secondary schools to enable boys to settle small disputes among themselves. Vigilance societies have been started to discourage bad habits and help in preserving discipline. The teaching of practical agriculture has been introduced in certain schools while in most of the schools small gardens are laid out and elementary lessons on plant life and agriculture are given practically. The physical health and moral growth of the students is well looked after. In some schools in the remote hilly tracts of the Jammu Province the experiment of co-education is being tried with success.

872 The girls' education is controlled by a Chief Inspectress with two subordinate Inspectresses. His Highness the Maharaja Bahadur was pleased to announce on the occasion of the auspicious birth of the Heir-Apparent the introduction of compulsory education for girls in the municipalities and notified areas and arrangements are almost complete to bring the scheme into operation. Compulsory education for boys already stands sanctioned for such places. The leading members of alll communities are evincing a keen interest in furthering female education as is evidenced by the number of girl students of different communities. The teachresses are usually trained and steps are being taken to train others either at the Training schools within the State and outside or at the Teachers' classes started at Jammu and Srinagar centres, which are convened once a week. The curriculum is being liberalised. The Girl Guide movement is afoot and is receiving the enthusiastic support of the teachresses. Games among girls are being encouraged though some difficulty is felt due to location of schools in rented buildings where good and secure play-grounds do not exist. This will, however, vanish automatically as soon as rented buildings are replaced by Government buildings.

279. Private Educational Effort.—Something has already been said about aided schools and Maktabs and Pathshalas. Full details of institutions run by public bodies are not available but so far as is known the public is doing its bit in the expansion of education. The Muslims, for instance, maintain several schools both secondary and primary. Similarly the Arya Samaj is not behind hand in the work and maintains some schools for boys and girls and helps widows in learning arts that fetch a livelihood. The Sikhs are also pushing the cause of education by providing scholarships and boarding houses to students. The Missions are perhaps the most advanced in this respect. The activities of the Church Missionary Society in Kashmir during the decade 1921-30 are thus given by the Reverend Canon C. E. Tyndale-Biscoe, M. A.—"The Church Missionary Society maintains a number of schools for boys in Srinagar, including a boarding house for those who come from the Frontiers, and a boy High school in Anantnag. There is also a girls' High school, under the management of Miss Mallinson, in Srinagar. The Church of England Zenana Missionary Society maintains two girls' schools in Srinagar, and until recently, one in Anantnag". The particulars of boys' school as given by him include two High schools and two Middle schools and two Primary schools. The total number of students admitted was 6,807 while those who matriculated numbered 287. The physical health of the students is properly looked after and students are encouraged to render social service. In Anantnag for instance, the boys of the C. M. S. school are the Fire Brigade of the town and attend every fire with the engine which the Head Master persuaded the citizens to purchase. In the Jammu city there is an Anglo-Vernacular school run by the Church of Scotland Mission which is doing useful educational work.

871 **280. Correlation of Census Literates with Departmental Returns.**—The
• 212 number of students in the Secondary schools and Colleges stands at 25,713, of which 21,609 are boys and 4,104 girls. An average student generally joins the first middle class in his eleventh year which means that the returns of age-group 10-15 and 15-20 should bear some correspondence to the above figures. The number of literate males and females recorded in these two groups comes to 24,7[illegible] males and 3,203 females. The difference is quite trivial, there being a

defect in Census literates compared to girl students who have probably fought shy of recording themselves as literate in the Census schedule. Another and more reasonable cause of this discrepancy in figures may perhaps be found to lie in the large number of widows and women above 20 who flock to schools in the hope of succeeding in securing an appointment on completion of studies and thus escaping from the economic distress of the home. Such students have naturally fallen in the '20 and over' group.

231. Technical Education.—This aspect of the activities of the State is controlled by the Director of Industries. The number of technical institutes in the year 1987-88 Vikarmi was 9 compared to 1 in 1921 A. D. The total number of scholars at these institutions was 484 compared to 81 in 1921. The expenditure incurred on technical education has similarly advanced from about Rs. 77,000 to Rs. 103,621. Rs. 5,424 are granted by way of scholarships. This advance in technical education has led to the creation of industrial atmosphere and the development of small scale industries. About 18 Willow works have been opened at Srinagar, Anantnag and Baramulla. Almost all the public schools recruit their drawing teachers from these institutions. The Public Works Department has been supplied with a number of trained Sub-overseers by the technical institutes.

Upto the end of 1923 there was only one institute *viz.* Sir Amar Singh Technical Institute at Srinagar. In 1981 Shri Pratap Technical School was opened in Jammu. In 1983 two schools were opened at Samba and Anantnag. In 1984-85 schools were started at Mirpur, Baramulla and Kishtwar. In 1986-87 a school was sanctioned for Bhadarwah. This expansion took place in accordance with the announcement of His Highness the Maharaja Bahadur of opening technical schools in the more important centres of the State on the auspicious occasion of Raj Tilak.

232. Literary Activity in the State.—The decade proved eventful in this respect as well. The State Gazette continued playing its role as before. The number of subscribers, however, dwindled to 377. The outstanding event of the decade was the success of journalism in finding a couple of votaries in Mr. Mulk Raj Saraf, B. A. and Pandit Ganga Nath, B. A. They successfully started the first weekly in the State "The Ranbir" which was a poineer achievement. It was founded in June 1924 and its popularity can be judged from the fact that it has the largest circulation in the State and the number of its readers is considerable. The example set by the Ranbir has proved infections and several Weeklies have now been started while others are about to be started. The Amar, the Pasban, the Sudarshan, the Vitasta, the Vasudha, the Tarjaman, the Aftab and the Martand, the birth of the last two being shortly expected, shows how fast the enterprising amongst the literate are being possessed by the journalistic spirit. There is, however, no English paper run in the State so far and the deficiency is met with by importing papers from outside. The circulation of some of the outside papers is given in the margin. The figures for all the papers are not available but according to the information supplied by the Post Master General, Punjab and North Western Frontier Circle, the total number of newspapers carried on postal lines from 1st April 1930 to 31st March 1931 was 382,610. The number of letters issued during this period was 1,161,382, the postcards numbered 1,783,194, Registered letters 122,924, Packets 203,358 and Parcels registered and unregistered 104,146 making a total of 3,757,614. As regards publications in the State private effort was not conspicuous and the books and reports published were generally State documents or Panchang Patrikas of the Pandits and

Tribune	430
Bombay Chronicle	2
Vir Bharat	612
Leader	6
Pratap	840
Milap, ...	4,038
Civil and Military Gazette	90
Times of India	259
Mysore Economic Journal	4
Madhuri	7
Hindustan Times	18
Aj	29

204 a description of their number will not prove an indication of the expansion or otherwise of literacy.

212 **283. Comparison with other States and Provinces in India.**—Comparison are odious and the present is more so. In matter of literacy the Jammu and Kashmir State has no pretensions to a high place among the Provinces and States of India. In comparing our figures with those of others we are removed by a short distance from Gwalior and Hyderabad States and Bihar and Orissa, the United Provinces, Baluchistan, Rajputana States and Central India Agency States are not much ahead of us and we hope to catch them in the next decade. As regards the Provinces of Burma, Bombay,[1] Bengal, Madras, Ajmere Marwar and States like Cochin, Baroda, Mysore and Travancore we do not seriously think of competing with them as rivals as they have the advantage of having been equipped for the race many decades before we girt up our lions for it. A serious handicap to the spread of literacy in the State, however, is the mountainous nature of the country leading to difficulty of communications which is mainly responsible for its low literacy. The houses in the hilly parts of the State are scattered, sometimes separated from each other by miles together, making it impossible to cater satisfactorily to their individual educational requirements.

Province or State.	Proportion of literates per 1,000 aged 5 and over.		
	Persons.	Males.	Females.
Assam	91	152	29
Bihar and Orissa	29	46	9
Central Provinces	62	110	11
Punjab	29	48	15
United Provinces	24	42	11
Baluchistan	45	76	11
Bengal	110	180	38
Burma	237	340	144
Bombay	168	274	58
Madras	148	237	59
Ajmere Marwar	148	248	48
States.			
Gwalior	47	78	11
Hyderabad	47	82	10
Rajputana	54	94	11
Central India Agency	32	52	9
Baroda	250	421	79
Cochin	337	550	120
Mysore	168	274	58
Travancore	302	498	106
Jammu & Kashmir State	40	70	6

In comparison of figures of English literates also we stand to lose. The Baroda State has 28 male and 2 female literates in English, per mille of the population, Cochin has 58 and 16, Bengal 43 and 5, Burma 21 and 5 and Madras 26 and 4 against 10 and nil of Jammu and Kashmir State.

284. Comparison with Foreign Countries.—Part (*i*) of the marginal table gives figures of illiteracy above the age of 10 for the Jammu and Kashmir State & for the foreign countries noted therein. As a whole the volume of illiteracy prevailing in the State is lighter than that prevailing in Egypt and slightly greater than that in Mexico and Portugal. With the United States of America, Belgium, Estonia, France, Hungary and Australia no comparison is

Part (i).

Country.	Percentage of illiterates 10 years & over.			
	Census year.	Persons.	Males.	Females.
Jammu and Kashmir State	1931	87·9	69·1	70
Egypt	1927	85·7	78	93·3
United States of America	1920	6·0	6·0	6·0
Mexico	1921	69·0	61·7	67·0
U. S. S. R.	1926	49·7	39·1	59·0
Belgium	1920	7·0	6·6	8·4
Bulgaria	1926	32·7	20·3	45·0
Spain	1920	42·0	30·0	53·2
Estonia	1922	12·0	7·2	14·0
France	1926	5·0	5·1	4·7
Greece	1928	42·2	30·4	53·2
Hungary	1920	17·0	10·2	23·2
Italy	1921	30·0	22·0	38·0
Portugal	1920	65·2	59·2	72·0
Australia	1921	2·7	2·1	1·3

[1] [Errata: read "Bombay", cf. errata sheet, p. 330, category 116—Analyst]

Part (ii).

Country.	Age limit.	Census year.	Persons.	Males.	Females.
Jammu and Kashmir State ..	..	1931	20·5	34·0	20·4
Union of South Africa (Europeans) ..	..	1921	69·6	67·9	69·2
Nicaragua ..	..	1921	72·3	....	....
Turkey (Europe and Asia) ..	..	1927	21·6	27·0	20·3

possible as illiteracy in those countries is merely nominal. But countries like U. S. S. R., Bulgaria and Spain can boast of only litle advantage over us. In male literacy also the Jammu and Kashmir State is more advanced than Egypt and slightly in arrears when compared to Mexico and Portugal. In female literacy the position is still further improved and the State is decisively ahead of Egypt and Portugal and in the close vicinity of Mexico and U. S. S. R. The illiteracy prevailing in other countries fills us with the hope that ours is not a solitary instance and that with strenuous efforts the State might so accelerate its pace as to overtake a number of outside countries. The countries mentioned in Part (ii) of the table are struggling with illiteracy like the State and are not much ahead of her. There is little for instance, to choose between the State and Turkey.

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1 [Errata: read "only a little"; cf. errata sheet, p. 330, category IIC.. Analyst]

SUBSIDIARY TABLE I.

LITERACY BY AGE, SEX AND RELIGION.

Religion.	NUMBER PER MILLE WHO ARE LITERATE.											NUMBER PER MILLE WHO ARE LITERATE.			NUMBER PER MILLE WHO ARE LITERATE IN ENGLISH.		
	All ages 5 and over.			5—10		10—15		15—20		20 & over.							
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All Religions	60	98	6	18	5	32	10	88	15	97	3	888	941	804	5	9	....
Hindu	117	201	19	37	17	118	36	207	30	220	16	880	930	800	21	37	1
Arya	99	99	99	34	19	71	21	135	27	96	19	899	954	809	11	19	2
Sikh	166	283	41	97	31	143	60	236	97	220	66	973	990	963	13	24	4
Jain	484	660	296	483	483	919	829	833	696	819	279	474	813	680	82	132	....
Buddhist	47	90	2	7	....	17	....	62	....	159	2	909	917	900	....	....	....
Muslim	19	34	2	6	1	19	3	46	3	43	3	984	971	996	1	2	....
European and Anglo-Indian	699	699	999	....	....	....	....	....	....	....	....	199	199	197	792	792	795
Indian Christian	199	771	149	....	....	....	....	....	....	....	....	841	899	867	73	96	66
Christian	899	894	999	147	122	291	170	363	327	345	296	799	799	799	173	188	195

Notes—1. The proportion who are literate at each age-period, has been calculated on the total number of persons at the same age-period.

2. In calculating the proportion of literacy for European and Anglo-Indian and Indian Christian, the total population is taken, as population by age-groups is not available.

SUBSIDIARY TABLE II.

LITERACY BY AGE, SEX AND LOCALITY.

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Districts and Natural Divisions	Persons who could write and Literate											
	All ages 5 & over			5–10		10–15		15–20		20 & over		
	1	1	1	1	1	1	1	1	1	1	1	
1	2	3	4	5	6	7	8	9	10	11	12	
[illegible]	65	124	6	10	8	65	10	58	10	67	9	
[illegible]	67	210	17	61	24	70	20	210	20	211	17	
[illegible]	50	190	10	45	21	61	24	197	17	191	10	
[illegible]	45	70	5	24	3	16	6	30	6	30	5	
[illegible]	45	85	11	21	5	30	10	100	10	100	6	
III.—The Outer Hills	210	400	30	22	15	210	20	211	20	200	17	
[illegible]	40	87	7	24	6	21	6	70	5	30	5	
[illegible]	50	80	7	10	6	20	11	24	11	77	5	
[illegible]	40	80	4	21	3	40	6	80	6	200	4	
[illegible]	24	40	3	9	3	10	6	44	6	87	3	
[illegible]	24	30	3	11	3	21	4	70	6	70	3	
[illegible]	40	100	6	24	5	40	4	80	10	110	10	
[illegible]	40	80	20	20	7	47	10	100	10	200	6	
III.—The Indus Valley	20	47	3	20	3	21	4	77	3	10	4	
[illegible]	21	20	1	7	1	11	1	47	6	40	1	
[illegible]	40	21	4	21	4	40	6	100	6	10	6	
[illegible]	10	20	4	11	6	20	6	40	6	47	4	
IV.—The Indus Valley	20	47	3	7	3	20	3	47	6	47	3	
[illegible]	21	41	1	6	1	11	1	20	3	20	1	
[illegible]	40	40	6	20	6	20	6	100	6	100	6	
[illegible]	6	17	1	6	—	6	—	10	3	20	—	
Other	100	200	40	100	40	100	40	200	70	200	40	

Note—Proportion of literacy by age, sex and locality has been given for both the races (Indian Inhabitants, Europeans and Eurasians).

SUBSIDIARY TABLE III.

LITERACY BY RELIGION, SEX AND LOCALITY.

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Religion and Natural Division.	Persons who speak this and Literate.							
	Hindu.		Sikh.		Buddhist.		Muslim.	
	1	1	1	1	1	1	1	1
1	2	3	4	5	6	7	8	9
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Source 1—[illegible]

2—[illegible]

SUBSIDIARY TABLE IV.

ENGLISH LITERACY BY AGE, SEX AND LOCALITY FOR FOUR DECADES.

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Districts and Natural Divisions	Literates in English per 10,000.													
	1931								1921		1911		1901	
	0—15		15—20		20 & over.		All ages 5 & over.		All ages.		All ages.		All ages.	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Jammu and Kashmir State ..	11	1	209	10	109	6	113	6	--	--	--	--	--	--
I. The Sub-montane and Hilly Tracts	17	2	271	20	152	10	142	11	87	6	42	3	--	--
Jammu District (including city)	20	4	309	23	220	20	211	20	130	9	60	3	--	--
Kathua District (Basohli and Kathua tahsils only)	6	1	130	3	67	1	60	2	34	1	19	--	--	--
Udhampur District (Udhampur and Ramban tahsils only)	11	--	170	3	80	1	70	1	31	1	20	--	--	--
II. The Outer Hills	2	1	207	10	102	11	100	10	53	--	2	--	--	--
Kathua District (Bhadrah tahsil only)	10	--	96	3	50	--	50	--	9	--	11	--	--	--
Udhampur District (Kud tahsil only)	4	--	48	2	30	1	30	1	9	--	3	--	--	--
Udhampur District (including Ramban tahsil)	7	--	143	4	74	1	73	1	37	--	15	--	--	--
Rajauri District	1	--	29	--	18	1	14	--	6	--	3	--	--	--
Poonch Jagir	3	--	60	4	42	1	37	1	13	1	9	1	--	--
Chenab "	7	--	90	--	54	--	46	--	--	--	--	--	--	--
Jammu Province	49	3	209	10	99	6	90	6	64	3	30	1	13	--
III. The Kashmir Valley (Kashmir Province)	20	2	253	7	224	4	229	4	207	4	68	2	4	1
Kashmir North	8	1	97	3	71	2	67	2	30	1	16	--	--	--
Kashmir South (including city)	27	3	407	11	304	11	300	10	170	7	70	2	--	--
Muzaffarabad District	3	--	77	4	70	1	60	1	30	1	13	--	--	--
IV.—The Indus Valley (Frontier Districts)	2	--	30	2	40	2	30	2	27	2	10	1	2	1
Ladakh Wazarat	3	--	60	4	37	2	30	2	14	1	11	--	--	--
Gilgit "	3	--	107	--	111	11	94	8	100	7	70	4	--	--
Frontier Wazarat	--	--	2	--	4	2	2	1	--	--	--	--	--	--

SUBSIDIARY TABLE V.

LITERACY BY CASTE.

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Caste.	Number per 1,000						Number per 10,000 Literate in English.		
	Literate.			Illiterate.					
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Hindu.									
Brahman ..	97	170	21	903	830	979	134	230	25
Jat ..	16	29	1	985	973	999	6	16	....
Kashmiri Pandit ..	300	455	54	631	545	970	1,588	2,789	27
Khatri ..	366	502	178	634	448	822	709	1,288	131
Megh ..	8	14	1	992	986	999	7	12	1
Rajput ..	113	186	10	888	815	994	130	228	6
Thakkar ..	36	64	3	964	936	998	21	38	1
Muslim.									
Arain ..	19	29	2	982	972	997	10	17	....
Bakal ..	18	36	....	982	964	1,000	4	8	....
Gujjar ..	7	13	1	993	987	999	2	5	....
Jat ..	12	22	1	988	978	999	7	14	....
Kashmiri ..	30	55	5	970	945	995	25	44	3
Mughal ..	32	58	5	968	942	995	20	32	2
Pathan ..	61	80	13	940	919	987	54	92	6
Rajput ..	31	52	4	969	945	996	22	40	1
Shaikh ..	52	79	22	947	921	978	99	151	37
Turkman ..	10	18	....	990	982	1,000	3	6	....
Sikh.									
Mazhbi ..	69	97	1	931	903	999	3	1	....

Note.—The proportions of literacy in this table are for persons aged 7 years and over.

SUBSIDIARY TABLE VI.

PROGRESS OF LITERACY SINCE 1901.

District and Natural Division.	All ages 10 and over.								15—20								20 and over.							
	Males.				Females.				Males.				Females.				Males.				Females.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Jammu and Kashmir State ..	79	84	83	83	7	3	2	1	80	88	43	46	10	4	2	1	87	91	66	60	6	3	2	1
I. The Sub-montane and Semi-mountainous Tract ..	*194*	*75*	*74*	..	*20*	*7*	*4*	..	*154*	*102*	*43*	..	*29*	*11*	*6*	..	*123*	*77*	*43*	..	*17*	*6*	*4*	..
Jammu District (including city) ..	184	69	68	..	20	10	6	..	197	135	61	..	43	17	10	..	161	85	56	..	25	8	6	..
Kathua District (Kathua and Jasrangarh tahsils only) ..	93	133	62	..	6	1	1	..	80	66	43	..	6	1	..	..	90	60	70	..	3	2	1	..
Mirpur District (Mirpur and Bhimber tahsils only) ..	92	27	57	..	13	..	2	..	106	56	57	..	16	6	4	..	103	66	64	..	10	3	2	..
II. The Outer Hills ..	*35*	*41*	*29*	..	*3*	*3*	*2*	..	*252*	*53*	*28*	..	*30*	*3*	*2*	..	*260*	*42*	*47*	..	*22*	*4*	*2*	..
Kathua District (Basohli tahsil only) ..	66	56	60	..	6	1	1	..	79	78	48	..	9	..	2	..	85	58	71	..	8	2	1	..
Mirpur District (Kotli tahsil only) ..	67	37	22	..	7	1	1	..	94	20	20	..	11	1	2	..	77	40	37	..	8	1	1	..
Udhampur District ..	82	49	32	..	5	2	1	..	98	31	28	..	8	2	1	..	101	56	62	..	4	2	1	..
Reasi District ..	49	21	26	..	3	2	1	..	44	20	22	..	3	2	1	..	87	37	43	..	3	2	1	..
Poonch Jagir ..	66	21	27	..	4	2	1	..	73	30	24	..	3	2	1	..	74	36	31	..	3	2	1	..
Chenani Jagir ..	120	..	..	..	9	..	..	..	35	..	..	..	12	..	..	..	127	..	..	..	10	..	..	..
Jammu Province ..	93	58	53	51	10	5	3	2	106	56	44	43	15	6	3	2	103	60	60	60	9	4	2	2
III. The Jhelum Valley (Kashmir Province) ..	*69*	*52*	*52*	*57*	*4*	*2*	*1*	*1*	*77*	*52*	*42*	*49*	*4*	*2*	*1*	*1*	*75*	*60*	*44*	*56*	*3*	*2*	*1*	*1*
Kashmir North ..	44	32	36	..	1	1	..	..	47	26	24	..	2	1	1	..	60	33	44	..	1	1	1	..
Kashmir South (including city) ..	90	75	74	..	4	3	1	..	104	72	60	..	5	3	..	..	91	83	44	..	4	3	1	..
Baramulla District ..	58	44	36	..	5	4	1	..	62	32	36	..	5	3	1	..	67	53	47	..	5	3	2	..
IV. The Indus Valley (Frontier Districts) ..	*48*	*42*	*47*	*39*	*2*	*2*	*1*	*1*	*47*	*25*	*24*	*18*	*2*	*2*	..	*1*	*45*	*42*	*47*	*36*	*2*	*2*	*1*	..
Ladakh District ..	48	35	36	..	1	1	..	..	38	10	20	..	2	1	..	..	38	43	44	..	1	1	1	..
Gilgit District ..	56	70	64	..	5	3	2	..	107	66	33	..	6	3	..	..	108	92	102	..	4	3	1	..
Frontier Illaqas ..	30	..	..	..	1	..	..	..	16	..	..	..	1	..	..	..	30	..	..	..	..	..	..	..

NOTE—The progress of literacy by sex and by different age-group for various Districts and Natural Divisions has been worked out at per mille of the sex population.

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SUBSIDIARY TABLE VII.

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PROPORTION OF LITERACY AT CERTAIN AGES.

Age-group.	TOTAL POPULATION.			TOTAL LITERATE.			TOTAL LITERATE IN ENGLISH.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
5—10 ..	468,120	283,182	215,938	6,573	4,523	1,050	654	601	57
10—15 ..	429,998	234,031	195,967	10,459	8,908	1,551	1,943	1,833	109
15—20 ..	350,697	178,804	171,903	17,489	15,857	1,632	3,901	3,735	166
20 and over ..	1,816,596	980,510	836,486	90,364	85,539	4,825	13,268	12,791	477

SUBSIDIARY TABLE VIII.

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NUMBER OF INSTITUTIONS AND PUPILS FOR FOUR DECADES (ACCORDING TO THE RETURNS OF THE EDUCATION DEPARTMENT).

Class of Institution.	1931		1921		1911		1901	
	NUMBER OF		NUMBER OF		NUMBER OF		NUMBER OF	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7	8	9
Arts Colleges —	..	..	*2*	*441*	*2*	*126*	..	....
State Secondary Schools —	..	..	*49*	*10,435*	*39*	*9,533*	*17*	*3,893*
State Secondary Schools for boys (English) ..	..	..	27	6,713	..	....	..	....
" " " " " (Vernacular)	..	..	9	1,364	..	....	..	....
" " " " girls (English) ..	..	..	....	....	..	....	..	....
" " " " " (Vernacular)	..	..	3	614	..	....	..	....
Private " " " boys (English) ..	..	..	6	1,364	..	....	..	....
" " " " " (Vernacular)	..	..	....	....	..	....	..	....
" " " " girls (English) ..	..	..	....	....	..	....	..	....
" " " " " (Vernacular)	..	..	2	290	..	....	..	....
State Primary Schools —	..	..	*343*	*28,252*	*302*	*8,443*	*70*	*3,923*
State Primary Schools for boys ..	..	..	300	13,999	..	....	..	....
" " " " girls —	..	..	9	529	..	....	..	....
Private " " " boys —	..	..	22	1,823	..	....	..	....
" " " " girls —	..	..	3	151	..	....	..	....
Schools for Special Instruction State and Private —	..	..	277	5,914	..	....	..	....
Pathshalas (Sanskrit and Hindi) ..	..	..	19 (1 for girls)	395	..	....	..	....
Mohammedan Religious Schools —	..	..	35	1,018	..	....	..	....
Technical Institutes —	..	..	1	72	..	....	..	....
Training Schools —	..	..	3	48	1	19	..	....
Private Indigenous Schools —	..	..	213	4,181	128	2,270	..	....

197 The revised scheme of Sir George Grierson seems to deviate a good deal from the 1921 classification so far as the languages of this State are concerned. The scheme divides the Indo-European Family into (1) Eranian Branch, (2) Dardic Branch and (3) Indo-Aryan Branch. Under the Indo-Aryan Branch are recorded the Sanskrit Sub-Branch after which come the Outer Sub-Branch, Mediate Sub-Branch, Inner Sub-Branch. We are consequently concerned in main with the (1) Dardic Branch and (2) the Indo-Aryan Branch (Inner Sub-Branch).

Dardistan or the country including Gilgit, Kashmir, the Indus and Swat Kohistans, Chitral and Kafirstan is the home of the Dardic or Pisacha languages.

The Dardic Branch is divided into three groups (*a*) Khowar Group, (*b*) Dard Group and (*c*) Kafir Group and although the chief languages of the State fall in the Dard Group yet the Khowar and Kafir Groups are not without representation, since 6,951 speakers of a Khowar dialect (Chitrali), 1 of Yasini and 1 of Punyali have been returned from the Frontier Districts while 7 Bashgali speakers of the Kafir Group were enumerated in the Frontier Illaqas. Of the main Dard Group, Shina, Kohistani and Kashmiri constitute the principal languages prevalent in certain parts of this State while the fourth language Dardistani which figured as a separate part of this group at the last Census does not find a place in the revised scheme probably because all these languages combined form the Dardistani language.

197 *162 "Shina is the language of the Gilgit Valley and of the Indus Valley from Baltistan to the river Tanzir. It also extends to the south-east of the last named river and occupies a large block of mountain country between Baltistan and the Valley of Kashmir". It is thus spoken in the original Dard country and is far the purest language of the group. The most important dialects are Gilgiti, Brukpa—'High landers speech', Astori, Chilasi, Ghurezi, Dras dialect, Brokpa of Dah-Hanu and North-Western dialect. Leitner and Biddulph pioneered the research of this language which has since received fullest examination at the hands of Colonel Lorimer and Dr. Graham Bailey. The number of Shina speakers (proper language) has at the present Census increased to 63,918 against 28,478 of the last Census. The various dialects have under them the following number of speakers:—

Brukpa	...	1,554
Gilgiti	...	23
Astori	...	4
Chilasi	...	106
Nagri	...	136
Shikwar	...	1,712

197 *Kashmiri.*—Springing from Dardic origin this language has its home fixed in the Valley of Kashmir and the contiguous valleys beyond which it is neither spoken nor easily understood by outsiders. "The valley having received numerous immigrants from India proper and being one of the most celebrated homes of Sanskrit study its indigenous literature has grown up under the influence of Sanskrit models". The language has been caught up by the philologist in the course of its transition from the analytic to the synthetic stage. The language has passed through scientific study and now possesses a complete grammar, and a dictionary is also being compiled. Besides slight variations in the valley itself it has one distinct dialect—Kishtwari in the south-east while in the south there are some dialects (Poguli, Siraji of Doda, Kishtwari, Rambani and Reasi dialects) leading into Punjabi. A further division into Musalmani Kashmiri and Hindu Kashmiri is also recognized by the survey owing to the former having borrowed words from Persian while the latter is free from any such admixture. It has two alphabets—one akin to Persian used by Muslims and the other being ancient Sharda in which most of the old manuscripts are written.

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